SATURDAY, 22ND FEBRUARY, 1878.] [CONFIDENTIAL.

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,

Received up to 16th February, 1878.

POLITICAL.

Circulation, 250 copies.

Maharaja Sindhia and the Lieutenant-Governor of Bengal.

The *Vrita Dhárá* of the 11th February, referring to the question that has been raised regarding the neglect on the part of Maharaja Sindhia to visit the Lieutenant-Governor of Bengal during his late visit to Calcutta, remarks that if His Highness had paid a visit to the Lieutenant-Governor of Bengal it would have been well and good. But at the same time his not doing so cannot be construed into an act of disloyalty, and a violation of his treaty stipulations with the Paramount Power. He went to Calcutta at the special invitation of His Excellency the Viceroy and Governor-General of India. Calcutta is here to be regarded as the capital of *India* and not of *Bengal*. He was, therefore, not bound to pay a visit to the Lieutenant-Governor of Bengal. It is a mere accident that Calcutta also happens to be the capital of Bengal. The rules of hospitality would require that although the Maharaja came to Calcutta at the special request of the Viceroy, the Lieutenant-Governor of Bengal should have sent him an invitation during his stay at Calcutta. We are not yet in a position to say for certainty whether the Lieutenant-Governor of Bengal sent him an invitation or not. But, look-

Circulation, 175 copies.

Circulation, 250 copies.

ing at the courtesy and friendship shown by him towards ordinary Europeans, we cannot believe that he would treat with contempt the invitation of the Lieutenant-Governor of Bengal. Hence, to our thinking, he was not invited by the Lieutenant-Governor, and, therefore, if any of the two gentlemen must be accused of haughtiness, it is the Lieutenant-Governor rather than Maharaja Sindhia. It is a matter of deep regret that the *London Times* has prominently noticed the failure of the Maharaja to visit the Lieutenant-Governor of Bengal with the evil intention of lowering his dignity in the eyes of the Government.

Circulation, 230 copies.

The miserable fate of the Natives of India.

The *Oudh Punch* of the 12th February publishes a Persian *ghazal* communicated by a correspondent. The substance of the *ghazal* is as follows:—Tyranny and oppression prevail throughout the country. All our complaints are useless. The days of misfortune have overtaken India. Every European in India is a king. Alas! the stupid ill-fame of India. Alas! the grief and ill-success of India. Alas! the Hindus and Musalmans of India. Alas! the black or dark complexion of natives is irremediable. Our subjection has destroyed all the honour and dignity of India. The pearl has been taken out, and only the shell is left behind. We rub our hands together like a mill in search of means of livelihood. We expected favour and kindness at the hands of Europeans, but unfortunately we have been always exposed to their anger and displeasure. It is not to their advantage to afflict us with grief. The tax is as fatal as the bolt of Heaven. It has been levied to ruin us. We are now reduced to abject poverty.

Circulation, 200 copies.

The disarming of the Natives of India.

The *Mitra Vilas* of the 11th February, in reference to the disarming of natives, which has destroyed the military spirit among them, observes that this policy on the part of the Government can be explained on the supposition that the Government has no

faith in their loyalty. But this supposition clashes with the express professions of the Government. From the very commencement of its rule in India it has been publicly declaring before the world that the natives are firmly attached to it. At the late Imperial Assemblage at Delhi Her Majesty, by means of a telegraphic message, and His Excellency the Viceroy and Governor-General of India, recognised the loyalty of the natives. Then why does the Government distrust them? What difficulty is there in appointing them to high military offices? Why is the Government averse to giving them a high military training? Will our civilised Christian Government be more niggardly in the matter of our admission to the higher ranks of the public service than the bigotted Aurangzeb? Jaswant Singh was one of the generals of his army!

Circulation, 200 copies.

What will be the ultimate state of India.

The *Hindi Pradip* of the 1st February states that no one can say what will be the ultimate state of India. Since the defeat of Raja Prithiraj by Muhammad Ghori, which took place about a thousand years ago, the good fortune of India has deserted her. From the time of Muhammad Ghori to that of Lord Clive she has been a prey to the oppression and tyranny of invaders from the north-west who succeeded in establishing their rule in the country one after the other. The wonder is that they survived the cruel treatment which they received at the hands of their late Musalman rulers. In spite of all this they are now engaged in a controversy with their English rulers to assert their independence. Every sensible and unprejudiced man must admit that India has entirely placed herself into the hands of England and sought protection from it. But what has she gained in return of this loss of dignity? The permanent inhabitants of the country are contemptuously called natives. The country derives no honour from them. Neither have the Anglo-Indians adopted the country as their permanent home so that natives might think of claiming equal rights and privileges with Englishmen like

the English colonists in America. They come to India only to make fortunes, and return to their native land as soon as they have amassed a good deal of money. Consequently they do not take any interest in the welfare of the country. The present prosperity of England is due to her Indian dependency. The natives have lost all their military spirit and enterprise. They have abandoned the use of the sword. It is quill-driving upon which they now depend for their livelihood. They are now accustomed to bear the shoes of their rulers. Formerly their least indication of anger was enough to terrify the world. Now the dust of the feet of their foreign rulers is, as it were, a blessing to them. Dishonour is an ornament to them. True, they were exposed to great troubles during the Muhammadan supremacy in India, but still they had one consolation in their afflictions—that their riches, the fruits of their labour, remained in the country, and that they were eligible to the highest offices in the public service. Under the former *régime* they were not so wholly dependent upon the State as they are now. Now we cannot stir in the least without the permission of the Government. Under the Muhammadan rule every zamindar was like an independent chief. He could keep as many retainers or soldiers as he liked. He had full power over his people. He administered justice both in civil and criminal matters within his estates. He had only to pay an yearly tribute to the king. We were much happier under the national rule than we are now. The spirit of independence is now nearly extinct in us. Wherever we turn our eyes we see the rampant Anglo-Saxon standing like the terrible Shiva with a bow in hand taking aim at us. True, the Muhammadan rule was full of evils, and the British rule is full of advantages to us, which it is perfectly useless to enumerate. But the British rule is marred by one great evil. There is no sympathy between the rulers and the ruled. We differ from them in race, creed, and colour, and consequently the growth of sympathy between them and ourselves

is no easy matter. Hence the question what will be the ultimate state of India is a source of great anxiety to us.

Circulation, 945 copies.

The Turko-Russian war and England.

The *Akhbar-i-Am* of the 13th February regrets that the unjust war which powerful Russia has waged against her weak neighbour Turkey has been crowned with success. Our grief not only arises from the discomfiture of the Porte, but also from the apprehension that the British rule in India is now not likely to last long. In the beginning of the war England declared her policy of conditional neutrality. But it is to be regretted that she has frittered away her time in irresolution, while Russia has succeeded in accomplishing her designs. Now England cannot command a free passage to India without occupying Egypt. But the occupation of Egypt is no easy task for England. An attempt on her part to seize Egypt will provoke the hostility of all Europe against her. In that case France and Italy will probably be the first to enter the field against her.

GENERAL ADMINISTRATION.

Circulation, 300 copies.

The Master and Servant's Bill.

The *Mashir-i-Qaisar* of the 10th February, in a communicated article, strongly protests against the enactment of the Master and Servant's Bill. It is not high European officers and gentlemen who have felt the want of a special law guiding the relations between the master and the servant. The *khidmatgars* generally remain in the service of European gentlemen for long terms of years, and get good certificates from the latter at the time of their dismission. This state of things is a sufficient proof of the fact that Europeans are as a rule perfectly satisfied with their native domestic servants. It is only the Eurasians for whose benefit the Master and Servant's Bill has been enacted. They are in the habit of lording it over the natives. They represent the *khidmatgars* as a race of idle, insolent, and dishonest men. And the reason is obvious. One native servant is made to do the *whole* household

work. When he commits the slightest fault, the anger of his lordly master knows no bounds. He is bitterly abused and beaten. He is obliged to have recourse to the law for realising his arrears of pay. This state of things has created a kind of ill-will in the minds of narrow-minded Eurasians towards their native private servants. For the last two or three years they have been condemning the latter as a race of rogues and robbers, and demanding a special legislation to define the relations existing between master and servant. Two or three members of the Anglo-Indian Press also took upon themselves to advocate their cause. At last the legal member of the Viceregal Council has recognised the necessity of the legislation in question, and drawn up an elaborate bill. The bill has caused a panic among the natives, as was lately pointed out by Babu Digambar Mittra, C.S.I., the President of the British Indian Association. It will greatly interfere with our domestic ease and comfort, and stimulate litigation. It is idle to expect that the ignorant native servants will be able to act upon the provisions of the Master and Servant's Bill when it is passed in law. It is beyond dispute that their ignorance of the law will place them absolutely at the mercy of their Eurasian masters, who will now be able to punish them to their hearts' content. The constant infringement of the provisions of the law on the part of native *khidmatgars* will expose them to fine every month. The law will gradually tend to produce slavish habits in them. If the *khansamas* and *khidmatgars* of Calcutta wish to be acquainted with the provisions of the law, they should raise subscriptions among themselves and engage the services of Mr. Amir Ali, or Mr. Rais-ud-din Ahmad, who should lecture them twice or thrice a week in the morning in the municipal market. Laws like the Master and Servant's Act suit only a highly civilised state of society. They are not at all suitable to a country like India where ignorance prevails. Acts should be always enacted according to the wants and

requirements of the whole community. They should never seek to meet the wishes of only a particular class of the community. India is already groaning under the weight of its laws and regulations. The last straw breaks a horse's back. The existing laws are more than sufficient for our wants. In these circumstances we hope that the Government of India will refrain from making the Master and Servant's Bill law.

Circulation, 100 copies.

The Trades License Bill.

The *Afzal-ul-Akhbár* of the 13th February makes the following remarks upon the License Bill:—Some of our contemporaries have remonstrated against the License Bill. The imposition of the license-tax has spread a kind of panic among the people. But as far as our judgment goes we fail to see any thing very objectionable in the bill. The license tax is avowedly levied to place sufficient funds at the disposal of the Government which may enable it to carry out the obligations which famine places upon it. It is indeed the duty of the Government to relieve its famine-stricken subjects. Past experience has established beyond the shadow of a doubt the advisability of providing a permanent famine fund. Here the question arises whether the Government could meet the famine expenditure out of the existing public revenues. The Finance Minister thinks this to be impossible. Neither has any of those men who remonstrate against fresh taxation been able to prove that the Government could make a provision for famine charges out of its present income. The maximum rate of the license fee has been fixed at Rs. 200, and the minimum at one rupee. The license fee is not to exceed two per cent. on nett income. Thus, an artisan or trader whose nett annual earnings amount to Rs. 50 will have to pay one rupee a year, *i.e.*, one anna and four pies a month. The license fee will, therefore, not press heavily upon any individual, nor will it injuriously affect any trade or profession. As regards the assessment of the fees every man who

thinks himself heavily assessed can appeal to the collector according to section twelve of the bill. Although the tax is levied upon the industrial and commercial classes only, but it will affect all classes of the community in the long run, inasmuch as the artisans and traders will enhance their wages and the value of their articles in proportion to the license fee which they are called upon to pay. True, the working of the license tax will be productive of hardship and oppression owing to the over-zeal of assessors and tax-gatherers. But this is not the fault of the law. Every man should seek the aid of the law against their oppressions. But that class of traders to whom the minimum rate of fee, *i.e.*, one rupee, applies should be altogether exempted from the payment of the tax, because they are not able to seek the protection of the law if they happen to be heavily assessed. They cannot afford to be away from their work for two or three days which their attendance at the court will necessitate if they appeal to the collector.

Circulation, 100 copies.

The *Qaisar-ul-Akhbár*, Allahabad, of the 3rd February, complains that the pleaders' examination held at Allahabad is very unsatisfactory. The district officers do not make any enquiries as to the education, character, social position, and age of the candidates at the time of granting them certificates. It is very easy for a man to secure the necessary certificate, if he can get a private recommendation to a district officer. The mismanagement of the pleaders' examination as at present conducted is notorious. The distribution of writing materials among the examinees is attended with great noise and disorder. They are very harshly treated and subjected to great disgrace at the hands of the men in charge of the examination room. At the late examination on a slight suspicion an examinee's person was thoroughly searched to his very pantaloons, which was very unpleasant to the whole assembly. The pleaders' examination should be placed on a

The Pleaders' Examination held at Allahabad.

more satisfactory footing. The district officers should be strictly enjoined not to grant certificates to any candidates except those who are well educated and have a good character.

Circulation, 600 copies.

Munshi Diwan Chand, the proprietor of the *Rafah-i-Am*, Sialkote, and the *Khair Khwah Panjab*, Gujranwalla, publishes an article in the municipal committee of Sialkote.

the *Khair Khwah Panjab* of the 8th February in answer to the article published by the *Vakil-i-Hindustán* of the 1st February (*vide* the *Selections* for the week ending the 9th February, 1878, pages 109 and 110.) Munshi Diwan Chand says that, with reference to the article published by the *Vakil-i-Hindustán*, the commissioner of Amritsar has asked the deputy commissioner of Sialkote to stop the pr actice of having any printing work of the Sialkote municipality done at the *Rafah-i-Am* press, if such practice exists. In refutation of the objection raised by the *Vakil-i-Hindustán* the writer says that as far as he can remember his press has never done any printing work for the municipal committee of which he is a member. The only private dealing that he has with the committee is that, in addition to several vernacular newspapers of Lahore, Lucknow, Cawnpore, &c., the committee takes a copy of his paper at the usual price. Moreover, a copy of his paper has been taken in by the committee even before his appointment as a member of that committee. It should, however, be noticed that Munshi Harsukh Raya, the proprietor of the *Koh-i-Núr*, and Munshi Nawal Kishor, the proprietor of the *Oudh Akhbár*, are members of the municipal committees of Lahore and Lucknow, respectively, and yet each of them publishes the proceedings of the meetings of the municipal committee to which he belongs, for which he gets a fixed yearly allowance from the committee.

Circulation, 450 copies.

Distress from dearth in the Panjab.

The *Kaiser-i-Hind* of the 9th February, in reference to the prevalence of popular distress from the high prices in the Panjab, says

that wheat sells at thirteen or fourteen *seers* the rupee, and gram at seventeen or eighteen *seers* the rupee. These are indeed famine prices. The agricultural classes are suffering most severley from the present dearth. The failure of two or three successive crops has reduced them to poverty. The Government has shown them no indulgence whatever in collecting the revenue instalments. They will never forget the treatment which they have received in this time of distress at the hands of the Government. The Government should make some arrangements for the support of those poor peasants who have abandoned their homes and come into cities in search of relief.

Circulation, 310 copies.

The arrest of judgment-debtors.

The *Shola-i-Túr* of the 12th February complains of the difficulty which the decree-holder experiences in the execution of a decree. When the decree-holder applies to the Court for the issue of a warrant for arrest against the judgment-debtor he must "gratify" the muharrir, the nazir, and the chaprasi. If he fails to gratify any of these the latter delays the issue of the warrant or gives timely information to the judgment-debtor. And, thus, the judgment debtor absconds by the time that the warrant is issued. A complaint of this kind was lately made to the district judge of Cawnpore. The judge has ordered the amla of the subordinate judge and the munsif to change places. The civil courts should exercise a strict supervision over their amla.

A protest against the License Tax Bill and the Local Rates Enhancement Bill.

The same paper reports that a large and influential meeting was held at Cawnpore on the 7th February to protest against the License Tax Bill and the Local Rates Enhancement Bill. Two memorials protesting against the bills were read and adopted for submission to the Government of India.

Circulation, 300 copies.

The new taxes.

The *Kár Námah* of the 11th February remonstrates at length against the imposition of the license tax and the enhancement of the

local rates in the present distressed condition of the people. The agricultural classes have already been subjected to a series of misfortunes. The late *kharif* harvests entirely failed owing to drought. Plough cattle mostly perished from want of fodder, and those that have survived are utterly emaciated and unfit for work. The Government ordered the revenue instalment for the last *kharif* to be realised, and the agricultural classes were obliged to borrow at ruinous rates of interest to make good the Government demand. The time for sowing the *rabi* arrived, and they, having no grain, borrowed the seed from the *mahajans* on the promise of paying double or treble the price. The next *rabi* crop, even if it turns out to be a plentiful one, as it promises to be, will not compensate for the loss which the peasantry have sufferred. It will be some years before they fully recover from their recent heavy losses. No man of justice will tolerate the imposition of an additional burden upon them in their present miserable condition. Owing to the abnormally high prices which have been ruling for some time past all trades and industries have been paralised. The traders and artisans find it very difficult to tide over their difficulties. They are actually starving. Instead of being made to pay the license tax they are at present entitled to relief at the hands of the Government.

The working of the chaukidari tax in Kakori (Oudh).

The *Oudh Punch* of the 12th February, in a communicated article, complains of the oppressions practised upon the people by the collectors of the chaukidari tax in Kakori, a town in the Lucknow district, Oudh. The tax-gatherers exact the tax even from those poor men who are exempted from the payment of the tax. They also exact it in excess of the assessment. The writer quotes several instances in support of his statements. Two annas have been realised from one Lalman, of the Lodha caste, who lives in the Kayath muhalla, on account of the chaukidari tax, for the first six months of the year 1874; although he was exempted from

Circulation, 230 copies.

the tax. One Munshi Ashraf Ali, of mahalla Tartalla, was asked to pay twelve annas instead of ten annas. Khushi Dín, Ram Bakhsh Kori, and Puran, a herdsman, are required to pay the tax, although their names are not entered in the register of the tax-payers for 1875 which has been submitted to Government. To put an end to this oppression, the octroi duties should be substituted in place of the chaukidari tax.

LOCAL AND MISCELLANEOUS.

Circulation, 130 copies.

The *Urdu Akhbár* (published in Marathi at Akola) of the 9th February draws the attention of the commissioner of Berar to the scarcity of fresh water in Akola, especially during the summer. He should take immediate steps to provide a permanent abundant supply of fresh water for drinking purposes.

The scarcity of fresh water in Akola.

Circulation, 300 copies.

The *Kárnámah* of the 11th February, on the authority of its correspondent, says that in Sultanpur the *kharif* harvest failed owing to want of rain. Now frost has materially injured the *rabi* crops. The peasantry live on the leaves and bark of trees, and are dying in large numbers. Through the laudable exertions of Sayad Muhammad Ahmad Khan, Extra Assistant Commissioner, subscriptions have been raised for the relief of the sufferers. Similar distress also prevails in the Rae Bareli district. The Deputy Commissioner of Hardoi has granted Rs. 250 out of his pocket and Rs. 1,000 from municipal funds for the relief of the poor in qasba Sandila.

Distress from high prices in certain districts of Oudh.

Circulation, 945 copies.

The *Akhbár-i-A'm* of the 13th February regrets to say that the abolition of the Hindu school, Lahore, has stained the fame which the Maharaja of Jammu and Kashmir has acquired for generosity and liberality. The school has been in existence for the last ten or twelve years. It was supported by the Maharaja. But as the pay of the teachers is in arrears for over two years, they are going to close the school from the 20th February.

The abolition of the Hindu school, Lahore.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
1	*Akhbár-i-Panjáb* ...	Lahore ...	Urdu ...	Bi-weekly ...	Feby. 11th & 14th, 1878.	
2	*Afzal-ul-Akhbár* ...	Meerut ...	Ditto ...	Weekly ...	„ 13th „	100 copies.
3	*Ahsan-ul-Akhbár* ...	Allahabad ...	Ditto ...	Ditto ...	„ 10th „	
4	*Akhbár-i-A'lam* ...	Meerut ...	Ditto ...	Ditto ...	„ 9th „	60 „
5	[illegible] ...	Lahore ...	Ditto ...	Ditto ...	„ 13th „	945 copies (including 336 copies taken by Govt.)
6	*Akhbár-i-Tamaddut* ...	Lucknow ...	Ditto ...	Ditto ...	„ 8th „	186 copies.
7	*Akhbár-ul-Akhbár* ...	Ditto ...	Ditto ...	Tri-monthly ...	Jany. 29th „	182 „
8	*Anwár-ul-Akhbár* ...	Delhi ...	Ditto ...	Weekly ...	Feby. 10th „	120 „
9	*Aligarh Institute Gazette* ...	Aligarh ...	Urdu-English ...	Bi-weekly ...	„ 9th & 12th „	342 copies (including 94 copies taken by Govt.)
10	*Anjuman-i-Hind* ...	Lucknow ...	Urdu ...	Weekly ...	„ 8th „	130 copies.
11	*Anjuman-i-Panjab* ...	Lahore ...	Ditto ...	Ditto ...	„ 8th „	410 copies (including 250 copies taken by Govt.)
12	*Anwár-ul-Akhbár* ...	Lucknow ...	Ditto ...	Ditto ...	„ 14th „	100 copies.
13	*Ashraf-ul-Akhbár* ...	Delhi ...	Ditto ...	Tri-monthly ...	„ 11th „	105 „
14	*Benares Akhbár* ...	Benares ...	Hindi ...	Weekly ...	„ 7th „	50 „
15	*Bostán-ul-Ashqín* ...	Lucknow ...	Urdu ...	Ditto ...	„ 8th „	
16	*Dábdaba-i-Sikandari* ...	Rámpur ...	Ditto ...	Ditto ...	„ 11th „	352 „

List of papers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
17	*Gwalior Gazette* ...	Gwalior ...	Hindi-Urdu ...	Ditto ...	Feby. 10th 1878.	
18	*Hindi Pradip*	Allahabad ...	Hindi ...	Monthly ...	„ 1st „	206 copies.
19	*Jaipur Akhbar* (Rajputana),	Jaipur ...	Urdu ...	Weekly ...	„ 8th „	125 „
20	*Jalwah Tur*	Meerut ...	Ditto ...	Ditto ...	„ „ „	142 „
21	*Kernamah*	Lucknow ...	Ditto ...	Ditto ...	„ 11th „	300 „
22	*Kaukab-i-Hind* ...	Ditto ...	Ditto ...	Bi-monthly ...	„ 12th „	260 „
23	*Kavi Vachan Sudha* ...	Benares ...	Hindi-English ...	Weekly ...	„ 11th „	300 „
24	*Kayasth Samachar* ...	Lucknow ...	Urdu ...	Monthly ...	„ 5th „	300 „
25	*Khair Khwah-i-Alam* ...	Delhi ...	Ditto ...	Weekly ...	„ 14th „	180 „
26	*Khair Khwah-i-Oudh* ...	Lucknow ...	Ditto ...	Bi-monthly ...	„ 15th „	80 „
27	*Khair Khwah-i-Panjab* ...	Gujranwala ...	Ditto ...	Ditto ...	„ 8th „	500 „
28	*Khurshid-i-Alam* ...	Lahore ...	Ditto ...	Weekly ...	„ 11th „	
29	*Koh-i-Nur*	Ditto ...	Ditto ...	Ditto ...	„ 9th „	495 copies (including 30 copies taken by Govt.)
30	*Lama-i-Nur* ...	Jaunpur ...	Ditto ...	Ditto ...	„ 10th „	57 copies.
31	*Lutfu-l-Mushir* ...	Moradabad ...	Ditto ...	Ditto ...	„ 8th „	85 „
32	*Lawrence Gazette* ...	Meerut ...	Ditto ...	Ditto ...	„ 12th „	500 copies (including 50 copies taken by Govt.)
33	*Lytton Gazette* ...	Delhi ...	Ditto ...	Bi-monthly ...	„ 7th „	200 copies.
34	*Malwa Akhbar* ...	Indore ...	Marathi ...	Weekly ...	„ 8th „	
35	*Marwar Gazette* ...	Jodhpur ...	Hindi-Urdu ...	Ditto ...	„ 4th & 11th „	100 „
36	*Mashir-i-Qaisar* ...	Lucknow ...	Urdu ...	Ditto ...	„ 10th „	300 „

37	*Meerut Gazette*	...	Meerut	...	Ditto	...	Ditto	...	„ 9th „	80 „
38	*Mihir-i-Darakhshán*	...	Delhi	...	Ditto	...	Tri-monthly	...	„ 11th „	400 „
39	*Mitrá Bilás* ...	...	Lahore	...	Hindi	...	Weekly	...	„ „ „	200 „
40	*Mufid-i-A'm* ...	...	Agra	...	Urdu	...	Tri-monthly	...	„ 10th „	100 „
41	*Mufid-i-Hind* ...	...	Delhi	...	Ditto	...	Bi-monthly	...	„ 8th „	125 „
42	*Muhib-i-Hind*	...	Meerut	...	Ditto	...	Weekly	...	„ „ „	245 „
43	*Mumba-ul-Akhbár*	...	Lucknow	...	Ditto	...	Bi-monthly	...	„ 15th „	30 „
44	*Mutla-i-Núr*	...	Cawnpore	...	Ditto	...	Weekly	...	„ 12th „	50 „
45	*Nasir-i-Asam*	...	Moradabad	...	Ditto	...	Ditto	...	„ 7th „	90 „
46	*Najm-ul-Akhbár*	...	Meerut	...	Ditto	...	Daily	...	„ 11th to 16th „	150 „
47	*Nizám-ul-Akhbár*	...	Delhi	...	Ditto	...	Weekly	...	„ 11th „	45 „
48	*Núr-i-Afshán* ...	...	Ludhiana	...	Ditto	...	Ditto	...	„ 14th „	407 „
49	*Nur-ul-Abcár* ...	...	Allahabad	...	Ditto	...	Bi-monthly	...	„ 15th „	305 copies (including 200 copies taken by Govt.)
50	*Núr-ul-Anwár*	...	Cawnpore	...	Ditto	...	Weekly	...	„ 16th „	380 copies.
51	*Nusrat-ul-Akhbár*	...	Delhi	...	Ditto	...	Tri-monthly	...	„ 11th „	100 „
52	*Nusrat-ul-Islám*	...	Ditto	...	Ditto	...	Ditto	...	„ „ „	70 „
53	*Oudh Akhbár* ...	...	Lucknow	...	Ditto	...	Daily	...	„ 11th to 16th „	700 copies (including 50 copies taken by Govt.)
54	*Qutb Panch* ...	...	Ditto	...	Ditto	...	Weekly	...	„ 18th „	230 copies.
55	*Punjab-i-Akhbár*	...	Lahore	...	Ditto	...	Ditto	...	„ 9th „	325 „
56	*Patiyala Akhbár*	...	Patiala	...	Ditto	...	Ditto	...	„ 11th „	247 „
57	*Prince of Wales' Gazette*	...	Meerut	...	Ditto	...	Ditto	...	„ 12th „	150 „
58	*Qaisar-ul-Akhbár*	...	Allahabad	...	Ditto	...	Ditto	...	„ 3rd & 19th „	100 „
59	*Rahbar-i-Hind* ...	...	Lahore	...	Ditto	...	Bi-weekly	...	„ 9ht & 12th „	450 „
60	*Rohilkhand Akhbár*	...	Moradabad	...	Ditto	...	Weekly	...	„ 9th „	210 copies (including 50 copies taken by Govt.)
61	*Sadiq-ul-Akhbár*	...	Bhawalpur	...	Ditto	...	Ditto	...	„ 11th „	699 copies.
62	*Safir-i-Hind*	...	Amritsar	...	Ditto	...	Ditto	...	„ 9th „	220 „

List of papers examined:—(concluded.)

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.	Circulation.
64	*Zaigham-i-Akhbár*	Delhi	Urdu-Hindi	Tri-monthly	Feby. 10th, 1878.	80 copies
65	*Shahna-i-Hind*	Cawnpore	Urdu	Weekly	„ 12th „	340 „
66	*Urdu Akhbár*	Fatehgarh	Ditto	Ditto	„ 6th „	160 „
67	*Urdu Akhbár*	Delhi	Ditto	Ditto	„ 8th „	65 „
68	*Urdu Akhbár* (Akola)	Akola	Marathi	Ditto	„ 9th „	150 „
69	*Ittihád-i-Hindustán*	Ditto	Urdu	Ditto	„ „ „	120 „
70	*Vritt Dhárá*	Amritsar	Ditto	Ditto	„ 9th „	215 „
		Dhák	Marathi	Ditto	„ 11th „	125 „

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